

the Alliance Weekly

OCTOBER 9, 1957

PACIFIC SCHOOL
OF RELIGION



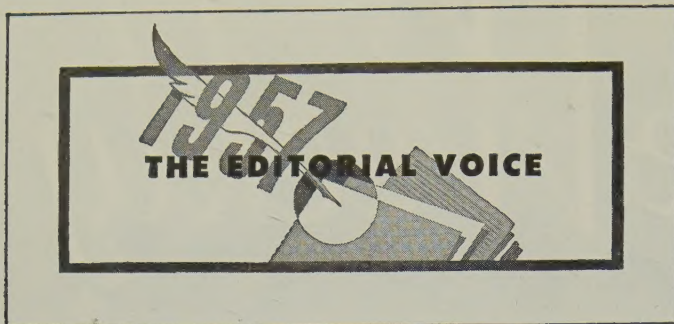
ENE EVANS

JARAI TRIBESWOMAN, VIET NAM (see page 11)

In this issue

Intellectualism vs. the Illuminated Mind

By Dr. Robert R. Brown



WHAT MADE DAVID RUN?

A great, a mighty man was this David, son of Jesse the Bethlehemite.

He had ten brothers, but almost nothing is heard of the ten; David alone arrests the pen of inspiration; only David is honored to write as he is moved by the Holy Ghost.

How important a figure he was may be inferred from his refusal to die. David has been gone from the earth about three thousand years; three thousand times the earth has circled around the sun since he left us; three thousand times have the wild geese flown honking toward the south and returned again to the north with the returning spring. Empires have come to being, run their course and disappeared; thrones have toppled; kings have strutted their little day upon the stage of history and lain down at last to be forgotten or almost forgotten by the world. How many noted men during the long years have come and gone and left no more trace behind them than an arrow leaves when it passes through the air.

Yet David will not die. He served his generation by the will of God and fell on sleep, but asleep he has more power over men for good than a thousand religious doctors and bishops do awake. He will not allow oblivion to swallow him nor lie quiet with the ancients amid dust and mold. He was a simple shepherd but he stands to teach the learned; he lived an insular life among his own people, but his voice is heard today in almost every land and his pure songs are sung in half a thousand tongues. Scarcely will a church service be held next Sunday anywhere in the world but, unseen, David will direct the choir, and when the minister rises to preach God's truth he will hardly sit down again until he has spoken of David or quoted from his inspired psalms.

What makes David run? Well, I admit to a wealth of ignorance about the whole thing, but if a New Testament Christian may look at an Old Testament king I venture a few words.

Perhaps David's greatness and his significance for mankind lies in his complete preoccupation with God. He was a Jew, steeped in the Levitical tradition, but he never got lost in the forms of religion. "I have set the Lord always before me," he said once, and again he said, or rather cried, for his words rise from within like a cry, "My soul thirsteth for God, for the living

God: when shall I come and appear before God?"

David was acutely God-conscious. To him God was the one Being worth knowing. Where others see nature he saw God. He was a nature poet indeed, but he saw God first and loved nature for God's sake. Wordsworth reversed the order and, while he is great, he is not worthy to unite the shoelaces of the man David.

David was also a God-possessed man. He threw himself at the feet of God and demanded to be conquered and Jehovah responded by taking over his personality and shaping it as a potter shapes the clay.

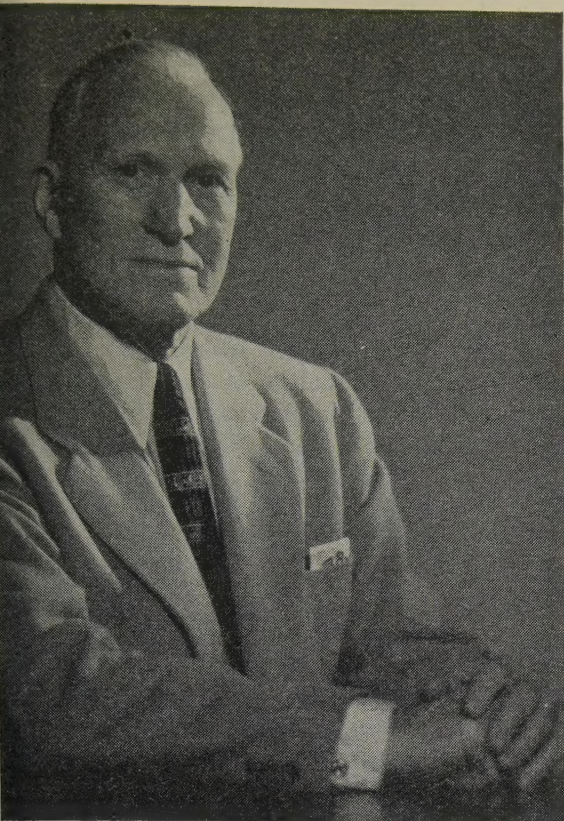
Because he was God-possessed he could be God-taught. It is scarcely possible to know with any certainty just how great David's educational advantages were, but we may safely assume that he had not much of what we now call formal education. Yet he has taught millions and after the passing of centuries he still keeps schools and teaches divine poetry, mystic theology and the art of pure worship to all who have ears to hear.

True, David may have been watching sheep when he should have been in the classroom. That is a guess pure and simple, but it is no guess that he was a student all his days, and neither the care of his sheep when he was a shepherd nor the burden of the nation when he became a king kept him from the purest and noblest of all studies, the study of God. He sent his heart to school to the Most High God, and soon he knew Him with an immediacy of knowing more wonderful than dreamed of in our philosophies. Jah Jehovah he knew by the Spirit's inward illumination. As the bird knows the thicket where it was hatched or the rabbit the briar patch where it was born, so David knew God with an easy familiarity that was yet sanctified and chastened with Godly fear and reverential awe.

What made David run? What makes the child run and shout with glee on a summer morning? What brings the lover to the door where his beloved dwells? David was a God-intoxicated man. He had gazed on God until he was enraptured and that rapture he could never always contain. While still a young man, in the presence of the holy Ark he let himself go in an ecstatic dance that delighted God as much as it outraged the cold-hearted Michal.

For many years I had loved the Psalms of David before I knew why. I had returned to them again and again, almost I might say more than to any other portion of Scripture, and I chided myself for this preference for after all I was a New Testament believer and the Psalms belonged to the Old. Then one day I read a sentence from a little book by Horatius Bonar. It said simply, "The Spirit of Jesus dwells in the Psalms." Then I knew and was satisfied.

David in the Spirit knew and communed with the One who was to be his son according to the flesh but declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. It was the love of Christ that made David run. "O love of Jesus! Blessed love!"



Dr. Brown

Intellectualism vs.

The Illuminated Mind

By DR. R. R. BROWN

"NOT many . . ." This intriguing expression came from the pen of an inspired intellectual. Said he: "Not many wise . . . not many mighty, not many noble, are called."

Certainly no one would accuse the apostle Paul of eulogizing ignorance or of placing any premium on intellectual indolence. This emphasis seemed to be particularly necessary at a time when the preaching of the cross was a stumbling block to the Jews—the religionists—and foolishness to the Greeks—the intelligentsia—of his day. Paul's purpose was not to denounce or decry formal training and education but to make much of God in relation to spiritual truth. When we read the context of these spiritual phrases (1 Cor. 1:26-29) we find that in the last verse the reason for the statement is clearly stated as "that no flesh should glory in his presence."

Ours is a day of the revival of intellectualism. There is a strong movement toward the rationalizing of scriptural truth. Evangelicals seem to feel that they must compete with the religionists of the liberal school in producing literature that will attract the intellectuals. No intelligent Christian will despise

scholarship in any field. Every Christian will welcome authentic findings of men who have dedicated themselves to research in order that truth might be fully known.

However, the grave danger is that men may acquire a knowledge of truth without any experience of it. In the Epistle to the Galatians Paul proclaimed the truth over against the insidious error of legalism that had infiltrated the church. But he did not stop there, for he spoke of them as his "little children, of whom I travail in birth again until Christ be formed in you" (4:19). Paul made it clear that the greatest defense against error was not merely a proper mental comprehension of truth but a definite personal knowledge of Christ as an indwelling Person and Lord. Is our present-day



A man with a passion for missions that has taken him to nearly every mission field, the radio pastor of Station WOW in Omaha, Nebr., and widely known as a Bible and missionary conference speaker, Dr. Brown is pastor of the Omaha Gospel Tabernacle. The photo above was taken last spring by a friend in Hong Kong, a Christian Chinese doctor whose hobby is photography.

approach first to the minds or to the hearts of men?

Intellectualism leads to institutionalism as a substitute for spiritual power. The emphasis now is upon *doing* rather than *being* and *being* as the result of *doing*. However, the Word of God unequivocally states that *doing* should be the consequence of a right attitude toward Christ through the power of the Holy Spirit. Today God's people are being needled into all kinds of "programing" by the wise of this world. It is obvious that we are being urged to fashion this sinful world into a fit place in which to live without God, or at least with hardly more than the recognition of Him as a Supreme Being. The result is that we have statistics to display instead of the manifestation of the supernatural on the divine side. The pulpit has become a dispenser of a religious human wisdom and we are specializing in counseling instead of praying men through to a personal victory in Christ.

No one would deny the value of psychiatry and related sciences, but is that meeting the need of our day? Some are endeavoring to show us how to realize certain mental states

and inner experiences without relating such experiences to Christ and His truth. Men are living by formula instead of by faith, and the consequence is that they emerge with self-righteousness instead of the righteousness of Christ. Men become more self-contained and clever instead of becoming personally acquainted with Him who is made unto us wisdom, righteousness, sanctification and redemption. The sin-sickness with which our generation is afflicted is not being reached with the only cure there is—regeneration. The worship of the mind has no answer for the broken heart and sin-sick soul.

Through every period of church history some men have risen who met all the standards required for greatness. They were scholars, men who took time to meditate, to study and to express their findings in appropriate language. It is refreshing to observe that most of these men, especially in the church, took time as well to cultivate the presence of God. They approached their fields with illuminated minds. Now there is a danger of our regarding these things merely as factual matter which we must assess or appraise. The truly great intellectuals in evangelicalism never underscored their learning, but constantly exalted the necessity for the new birth and the

Holy Spirit as the means of spiritual illumination and enlightenment. Let us thank God not only for the "not many," but for all the gifted men of God that He has given us, and pray for successors who will follow in their train.

In every period of history when it became necessary God surprised and confounded men by bringing on the scene those who would kindle a new spiritual fire, and a great awakening would result. Possibly only one such man in a generation or even in a half century appeared, but it was God's way of confusing those who were trying to find the solution and the way out of their problem on the basis of intellectualism alone. These giants were persons who had been brought to the place where they accepted, in accordance with the Word of God, the truth as a revelation to their consciousness. They recognized that there is a kind of knowledge which transcends our rational conclusions and is not dependent upon mere human processes of reason. Paul clearly identified this divine wisdom when he said, "It pleased God . . . to reveal his Son in me." In spite of Paul's advanced learning there was no transformation in his life until he had a personal encounter with the Lord Jesus Christ.

It is very pleasing to the fleshman to flatter him by insisting upon a rational approach to truth, an approach which rules out all emotionalism. Men's egos are inflated when we convey the impression that because of their education and training they have to be dealt with on a level a bit higher than the ordinary folks. But this is fallacious, for we have found that not only the fisherman Peter but the scholarly Saul came to a crisis in their thinking and an experience of the new birth which changed their lives and made them spiritual personalities. It is not to be thought strange that in many quarters men and women are alarmed about the present trend toward intellectualism and institutionalism as substitutes for the manifestation of the Spirit and the indwelling Son of God.

"Not many," says Paul, but God still surprises the world when He raises up a Luther, a Wycliffe, a

Wesley, a Moody or a Simpson. While most of these men were educated, they were not considered mighty or great until they were possessed by God. They were used by Him to confound the wise and the things that are mighty. Let us thank God for the few that are called "mighty" and are prepared for the larger and more demanding, acting tasks. But let us pray, before we are swept away with the intellectualism of our times and the substitute of religiosity for spirituality, that God will again surprise the church and the world through those who will let Him teach them how to live selfless lives, yielded to the Spirit and filled with His power.

God is looking for men, not education. At a great crisis in the world's history the Lord looked down from heaven and laid His hand upon a Hebrew prisoner named Daniel. He caused the Babylonian officials to say "There is a man whom God always has a man through whom to reach this world, but the power is not intellectual but spiritual, mighty through God to the tearing down of strongholds of sin and Satan. Daniel went from prisoner to prime minister, not because of intellectual gifts but because of uncompromising faith.

The church is forever indebted to the "not many" great who have been instruments in the hand of God for the enrichment of the whole Body of Christ. At the same time let us thank God for the thousands of humble men and women who walk daily with Him and, although not possessed with great gifts or fortunate enough to acquire impressive degrees, are carrying on for Him and will share with the mighty, the great and the noble in that day when the Lord of the harvest hands out the rewards to His faithful reapers.



"Whoso despiseth small things shall fall by little things"; and "He is faithful in that which is least; faithful also in much; and he that is unjust in the least is unjust also in much." Carelessness in trifles leads to grievous falls, and our faithfulness in small duties is a sure test of holiness in purpose and life.—GOSPEL

VOLUME 92 NUMBER 41

The Alliance Weekly

OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. SIMPSON, *Founder*
H. M. SHUMAN, *President-Emeritus*
HARRY L. TURNER, *President*
NATHAN BAILEY, *Vice-President*
WILLIAM F. SMALLEY, *Secretary*
BERNARD S. KING, *Treasurer*

A. W. TOZER, *Editor*
CHARLES E. NOTSON, *Assistant Editor*
ANITA M. BAILEY, *Managing Editor*

Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WEEKLY, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing.

(Printed in U. S. A.)

Those Amazing Methodists

4. Outward Evidence of Inward Grace

By A. W. TOZER

JOHN WESLEY was reared an Anglican but when he broke through the forms of religion into the regions of grace and felt his heart "strangely warmed" his spiritual instincts took him out of the Established Church in spirit, even though he remained a member formally to the end of his days.

The unmistakable stamp of Anglicanism is upon the creed and forms of Methodism, but the hearts of the newborn Wesleys and of those who gathered around them were obviously searching for something more real and wonderful than any ecclesiastical organization could provide. They sensed how far institutionalized Christianity had departed from the simplicity which is in Christ, and while they wanted order and "method" in the new societies, they were at the same time groping back to find the roots from which true Christianity sprang; they longed to see expressed in eighteenth century England the pure spiritual fellowship of apostolic times. In short, they wanted their societies to be true reproductions of the assemblies of the New Testament.

To achieve this they knew they must return not only to simple New Testament truth but to practical righteousness in their relations with their fellow men, and to personal holiness of life as well. "There is only one condition previously required," says the Book of Rules, "a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should evidence their desire of salvation."

The practice of "accepting" Jesus

as a kind of open sesame to everything spiritual and heavenly appears never to have been known to the early Methodists. They joyfully taught the witness of the Spirit that assured the seeker that God had received him and made him His child, but they well knew that no man can convince another that he has such a witness merely by saying so. That which is inward and personal can be proved only by external conduct which conforms to it. Should a member claim the inward witness but live a careless life, the testimony of his lips was rejected. His conduct furnished the evidence upon which his life was judged.

To get into and remain in a local "society" it was necessary that the seeker "evidence" his desire for salvation; and strange as it may appear to us in this day of confused evangelicalism, that evidence was altogether moral. Inward grace, where it existed, was by its very nature invisible and could validate itself only in external conduct which was open to the eyes of all. Everyone was required to evidence his spiritual yearnings by signs more practical than singing and praying, which Judas himself could do and still be Judas.

And how were those first Methodists required to prove their Christian sincerity? First, says the Book of Rules,

"By doing no harm, by avoiding evil of every kind, especially that which is generally practiced: such as,

"The taking of the name of God in vain.

"The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

"Drunkenness, buying or selling

spirituous liquors, or drinking them (unless in cases of extreme necessity).

"The buying and selling of men, women, and children, with an intention to enslave them.

"Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil; or railing for railing; the using many words in buying or selling.

"The buying or selling goods that have not paid the duty.

"The giving or taking things on usury, i.e., unlawful interest.

"Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or ministers.

"Doing to others as we would not they should do to us.

"Doing what we know is not for the glory of God: as

"The putting on of gold and costly apparel.

"The taking such diversions as cannot be used in the name of the Lord Jesus.

"The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

"Softness and needless self-indulgence.

"Laying up treasures upon earth.

"Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

"It is expected of all who continue in these societies that they should continue to evidence their desire of salvation,

"Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men.

"To their bodies, of the abilities which God giveth, by giving food

to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

"By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business . . .

"By all possible *diligence* and *frugality*, that the gospel be not blamed.

"By running with patience the race set before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake*.

"Thirdly, By attending upon all the ordinances of God: such are,

"The public worship of God.

"The ministry of the Word, either read or expounded.

"The supper of the Lord.

"Family and private prayer.

"Searching the Scriptures, and

"Fasting or abstinence.

"These are the general rules of our societies: all which we are taught of God to observe, even in His written Word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know the Spirit writes on truly awakened hearts."

I have retained the italics exactly as they appear in the Book of Rules because I wanted my readers to observe where the early Methodists lay the stress. The most prevalent sins as well as the virtues most lacking may easily be detected by noting the stressed words. John Wesley did not try to win people by compromising with them. The darling sins of the people were the very ones the Methodists attacked with greatest vigor and underscored for emphasis.

Those early Methodists believed in the power of the gospel to set men free from sin. Justification, the judicial act of God whereby He remits penalty and declares the believer free, was understood and taught clearly by the Wesleys. Justification by faith was as important in the teaching of the Methodists as it had been in that of

the Lutherans. In the 1849 edition of the Methodist Hymn Book twenty-eight hymns are listed under "Justification by Faith." Sang Charles Wesley:

*Jesus, the Lamb of God, hath bled:
He bore our sins upon the tree;
Beneath our curse He bowed His head—
'Tis finished! He hath died for me.*

*See, where before the throne He stands,
And pours the all-prevailing prayer;
Points to His side and lifts His hands,
And shows that I am graven there.*

and again:

*No condemnation now I dread—
Jesus, with all in Him, is mine;
Alive in Him, my living Head,
And clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown, through Christ
my own.*

These, along with the rhapsodic psalm of faith, "Arise, My Soul, Arise," and a host of others celebrate the glorious truth of justification by faith. And immediately following these, as we might have guessed, come twenty-one hymns marked "Adoption and Assurance." No legalism do we find here, but abounding confidence in the completed work of Christ on the cross and full and restful trust in His present media-

torial work as our great High Priest.

In this the Wesleys were in line with the apostles, through the Church Fathers and the Reformers; and in teaching this they taught only what is taught by evangelicalism today—yet how great a how wide is the gulf that separates us from them!

To the Wesleys faith was a creative force, and the faith that justified was also transformed. The grace that saved also wrought within to make the returning sinner clean. Faith and grace were not merely doctrinal; they were morally potent. They worked.

Here is the breakdown in modern evangelicalism: *the tragic failure to close the gap between doctrine and life*. The early Methodists were saved by *faith that works* and *we try to be saved by a faith without works*. The sanctifying element is missing from our present day evangel.

Let any man rise to deny this and I merely point to his own congregation, and to the one up the street and the one I call "mine," and the one in the next town and in the bordering state. His defense must surely go down before the overwhelming evidence. ♦ ♦

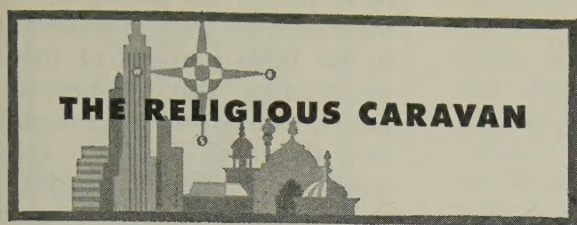
"God Took Our Heads Out"

When Bambara evangelists in West Africa speak to their people about *redemption* they say, "God took our heads out." With such words, which seem so strange to us, they bring back to the memories of the people the vivid accounts of the slave trade, when Arab traders went into the interior of West Africa and often captured whole villages of people. Around the neck of each slave they placed an iron collar, and a chain led from one slave to another. In long lines these captives were driven to the coast to be sold to the Portuguese traders, who transported these victims of man's inhumanity to the slave markets of the world.

It so happened that on some occasions a line of slaves should pass through a village or town where a local chief or king would recognize a friend of his captured in the interior. He could redeem his friend if only he paid the Arabs enough brass, gold or ivory. Literally, in order to set the man free, he would take his head out of the iron collar.

And so it is that Bambara preachers declare to the people, "We have all been the slaves of sin and our evil desires, driven under the lash of Satan, but through Jesus Christ God has taken our heads out. And just as in earlier times a man so rescued from slavery thought it was a privilege to serve his redeemer for the rest of his life, so we, having been redeemed by Christ, make Him our Master and Lord forever."

—AMERICAN BIBLE SOCIETY.



DAVID R. ENLOW, Editor

AT HOME

Baptists set world meetings: The tenth Baptist World Congress will be held in Rio de Janeiro, Brazil, June 26-July 3, 1960, it was decided by the Baptist World Alliance's executive committee at a meeting in Hamilton, Ont. The last congress met in London in 1955. Plans also were mapped by the committee for a Baptist Youth World Conference in Toronto June 27-July 2, 1958. Some 6,000 young people from fifty countries are expected to attend this meeting.

Southern Presbyterians to study use of radio, TV: Dr. Robert W. Kirkpatrick, of Richmond, has been named by the Presbyterian Church in the U. S. (Southern) to survey the denomination's use of radio and television. He is professor of homiletics and director of the audio-visual center at Union Theological Seminary at Richmond, Va. The survey, to include recommendations for improvements, will be presented to the 1958 General Assembly.

President signs clergy social security bill: President Eisenhower signed a bill extending for two years the period in which clergymen, missionaries and members of religious orders may elect social security coverage as self-employed persons. The law also would allow a minister to include in computing his earnings for social security purposes the value of free meals and lodging furnished him and the rental value of his parsonage. This could result in increasing his social security benefits.

German body seeks unity with United Church: Leaders of the Evangelical Union Church in Germany met in New York with officials of the newly-formed United Church of Christ and proposed "closer fraternal relations" between the two bodies, including intercommunion. The United Church of Christ was formed last June by a merger of the Evangelical and Reformed Church and the Congregational Christian Churches.

ABROAD

Hindus burn down American missions center: A mob of 5,000 Hindus burned down a four-story American Protestant missions community center in Raipur, India, after its superintendent, an Indian clergyman, protested against the use of a Hindu idol during a meeting in the

center's hall. Eyewitnesses said the mob sought to kill the superintendent, Rev. Gurbachan Singh, who went into hiding. Missionaries and many Indian Christians also fled this central Indian rail junction and district seat.

Japan gains 75,963 Christians in year: Japan had 583,589 Christians as of December 31 last, according to the Japanese-language Christian Year Book for 1957, just published in Tokyo. This is a gain of 75,963 over the total reported at the end of 1955. The Christian population comprises 322,135 Protestants, 227,063 Roman Catholics and 34,391 Eastern Orthodox, the publication said.

Boys' Brigade extends overseas activities: The Boys' Brigade, original religious youth movement of modern times founded in Glasgow, Scotland, in 1883 by Sir William Smith, is extending its activities overseas. It will work especially with missionaries of various denominations in Africa. Matthew S. Stewart, captain of a Boys' Brigade company in Lanarkshire, has been named full-time organizer for the movement in the new West African state of Ghana. He was appointed at the request of churches there.

PEOPLE SAY

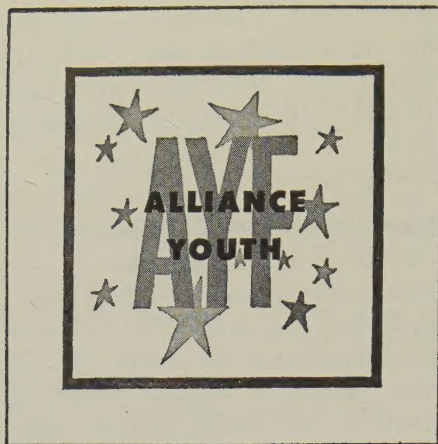
Bishop F. Otto Dibelius, of Berlin, head of the Evangelical Church in Germany: "In the present era in which the destiny of the entire world is being designed for centuries, we cannot afford to lead a life that is superficially Christian. Our life today and tomorrow has to bring out the depth of our faith and conviction. It is our generation that is called to fight this global battle."

THE PRESS

Canadian Gideons producing handwritten Bible: More than 31,100 people from over the world will have had a hand in the production of a Bible when the last verse of the last chapter of Revelation is written some seven years hence. At the Canadian National Exhibition in Toronto the Gideons have a black Morocco leather book in which visitors are invited to write one Bible verse with their name and address below. The first verse of the first chapter of Genesis was written by Harry Price, prominent Toronto businessman who is president of the Exhibition.

SIGNS OF THE TIMES

Sees Christian influence in Hindu reform movement: The Hindu reform movement in India today is essentially the result of Christian influences in that country, a visiting Indian church leader said at Richmond, Va. Elia Peter, youth work secretary for the Methodist Church and organizer of the Methodist Youth Fellowship in India, said "the purpose of the reform movement is to modify Hinduism so it can compete better with Christianity."



WELDON B. BLACKFORD, Editor

AYFers and the Lord's Money

Are we robbing God of that which is His?

In the passing of the years wages and prices have gone beyond the wildest imagination of the "old timer." The days when a lad's allowance, if he had any, was measured in small change seems gone forever. Youth's financial allowance in the average American home today is measured in the folding-money scale. Not only this, but it is not uncommon to find youth still in their teens making as much if not more money a week than "Pop" who has been working all his life.

Rev. William J. Keech, New York chairman of the Christian Education Committee of the National Council of Churches, made some interesting comments on this subject during the observance of Christian Education Week: "Are we helping our children and young people grow in their understanding of Christian stewardship? Do we merely pass the collection plate or do we have a program that will develop creative Christlike giving of time and talent as well as money?"

"Leaders in the churches often fail to realize that children and youth are actually living as Christians and not merely 'preparing to live' as Christians at some future date.

"Young people today begin to live their own lives at an early age. While still in 'knee pants' they are making their own decisions in social life, school activities and vocations.

"And they have money to do it, their own money."

AYFers have money, and much of it is the Lord's money. The Gilbert Youth Survey last fall indicated that sixteen million teen-agers between the ages of thirteen and nineteen had an average annual income of \$531, four times the figure of twelve years ago. Another study of five thousand teen-agers disclosed the fact of large allowances from parents and more teen-agers employed at better salaries.

Mr. Keech estimates that 800,000 young people have steady year-round employment; 4,000,000 have vacation work and 4,500,000 have part-time jobs during the year. More than one boy out of three has an after-school job and four girls out of five are paid for some kind of work.

What are young people doing with their money? Millions are buying their own cars, phonograph records and fountain pens. In another survey, contributions to church and charities were listed by only 5 per cent of girls eleven to thirteen years old and 2 per cent among the fourteen- to sixteen-year olds.

Could it be that the church has not recognized the need for training youth to support the work of the Lord? At the dinner table at a recent Bible conference I had the opportunity to bring up the subject of AYF giving. A pastor's wife seated across from me cited an incident which recently occurred in their church. She asked the AYF president who was paying their AYF missionary

pledge. The leader replied, "The older people are paying it." More than ever we need to train AYFers in the Bible standard of Christian stewardship: that the tithe is the Lord's, then our offerings should exceed the tithe. This is a spiritual quality, and faithfulness in this factor of Christian character is as important as any other part.

The tithes and offerings of AYFers are needed in the world-wide ministry of The Christian and Missionary Alliance. Every AYF ought to make a missionary pledge, and AYFers should sacrifice in seeing that pledge fulfilled at the close of the year. This is an hour when we need AYFers who will learn to give sacrificially as well as go sacrificially to the mission fields.

The AYF program needs the financial support of every AYFer. There are youth representatives some full time and others part time in every district. A youth office set up to promote the fellowship and interests of the AYF throughout the district. Money is needed to maintain and expand this work. Every AYF should send periodically offerings to their district in the support of the AYF ministry.

One day God raised a question to His people, and it is recorded in the book of Malachi (3:8): "Will man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

God has prospered many of our AYFers during these days. I believe God's question to His people has become relevant for us today.

AYFers, what are we doing with the Lord's money? Are we robbing God of that which is His and is due His name? God grant that this generation of AYFers shall learn the meaning of this Christian grace, and honor our Lord with our giving.

AYF Guide

Bible reading plan for school days

OCTOBER 14-18

MondayGenesis 38
TuesdayPsalm 38
WednesdayLuke 1:26-38
ThursdayPsalm 48
FridayActs 2:25-47



A Contrast in Worship

By REV. JOHN BECHTEL, *Hong Kong*

Monday night, July 15, was family prayer and praise meeting night at the Kowloon Tong Church of the Chinese Christian and Missionary Alliance in Hong Kong. About sixty Christians gathered in the Maranatha Chapel and the adjoining room to sing, pray and study the Bible together. The time of spiritual fellowship was brought to a close with the singing of a hymn and the praying in unison of the Lord's Prayer. With a song in their hearts, the group disbanded and turned homeward. The service had been a time of spiritual uplift; each one had realized afresh the joy of the presence of their Lord and Saviour Jesus Christ in their midst.

Meanwhile in other sections of Hong Kong the heathen devotees of the Goddess of Mercy were preparing to worship their deity. The Goddess Kwan Yin has three birthdays every year, and on this her second birthday in 1957 more than two hundred people had gathered at one of the many temples dedicated to her and would spend the night sleeping or tossing uneasily on grass mats spread out on the ground in front of the temple, praying that the goddess would bless them.

All Kwan Yin temples were decorated with lanterns, banners and flowers, real and artificial. Worshipers crowded these places of worship, chanting Buddhist scriptures, burning paper money and fragrant incense and making offerings of various kinds. The altar tables in front of the idols were lined with various kinds of food, including "Golden Pigs" (barbecued pigs).

At daybreak the ardent worshipers would return home. They had worshipped. They had burned incense, paper money and clothing. They had chanted the Buddhist rituals. They had presented offerings of food and drink. They had contributed for the decorations and had given gifts to the priests. But, alas! There had been no spiritual uplift. There had been no fellowship. There had been no consciousness of the presence of God, no peace of heart!

As they parted, the worshipers talked about the other two birthdays of the Goddess Kwan Yin. They laid plans for the celebration of her next birthday. Perhaps the next time they would receive that which they sought. But for some of the worshipers there would not be a next time. Death would have claimed them before another Kwan Yin birthday. Finances or other difficulties might keep them from appropriately observing the next celebration of the Goddess of Mercy. Then they would have no hope!

True, there are tens of thousands of Chinese in Hong Kong "having no hope, and without God in the world." It is the task of the Kowloon Tong Church of the Chinese Christian and Missionary Alliance to take to these benighted people the gospel of hope that they may find peace in Jesus Christ. It is your task to stand in prayer behind every effort that is put forth to meet the needs

of the thousands who celebrate the three birthdays of the Goddess of Mercy and yet have never experienced the mercy and love of God.

Prayer Answered!

By MRS. H. S. DUTTON, *Viet Nam*

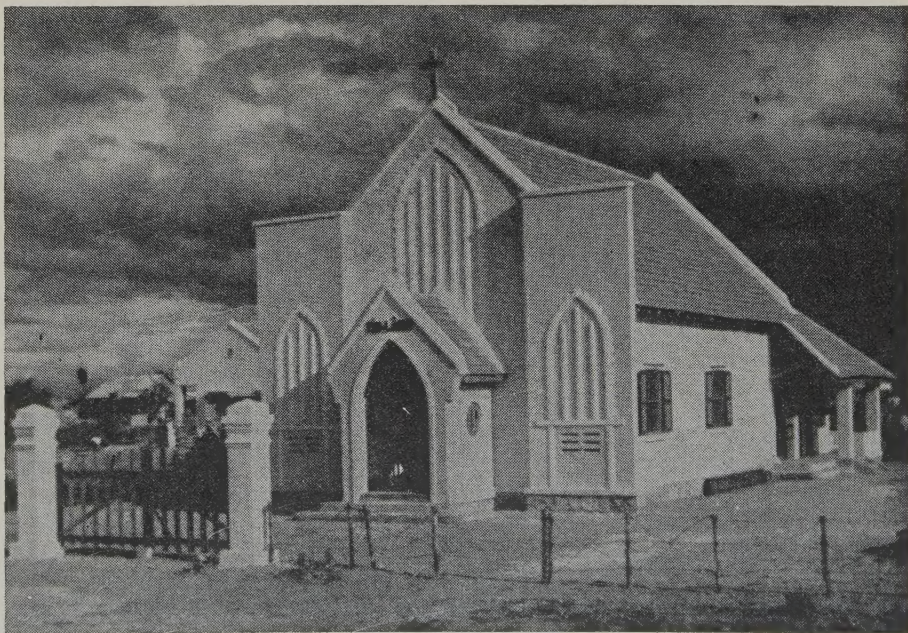
"Do missionaries write when prayer is answered?" This was a question I was asked not long ago in a ladies' meeting.

I was not sure I could answer this in the affirmative. True, prayer requests in general letters and *THE ALLIANCE WEEKLY* are often fervently taken to the throne of grace. The monthly "Foreign Field Flashes" are prayed over by many earnest prayer groups. And the answers do come, but do these faithful prayer warriors know about it?

A few months ago (*ALLIANCE WEEKLY*, January 23) prayer was requested for the rebuilding of a church in Quinhon, Viet Nam, a city which Communist forces had completely destroyed. Now we can report that God has answered prayer. Gifts from God's children in America encouraged the little group of Christians to go ahead with the construction and now the church is completed except for the interior furnishings. A small parsonage has also been erected behind the church.

The pastor and people rejoice in the faithfulness of our living Lord and express heartfelt thanks to all who helped by prayer and gift.

The new church at Quinhon, Viet Nam (see "Prayer Answered!")





The last part of the itinerary was made on crowded bamboo rafts

Old Songs Along New Trails

By HELEN EVANS

A diary kept by Miss Evans on a trek through tribes country in Viet Nam gives intimate glimpses of missionary itineration

Monday. This first day we had some exciting moments. Our chairman, Mr. Mangham, was thrown from his horse when a stirrup broke. He sustained no injuries. We spent the first night along the trail as no village was within walking distance.

Tuesday. Our caravan, including the missionary party, carriers and Christian helpers, stretched for almost a mile. We were met by gong-players near the village to which we were bound, then by a choir of young people carrying orchids and singing, "Praise God from Whom All Blessings Flow." The village is on a mountain and the church is at the highest point. There are about thirty-five houses and about three hundred people in the village. All the people are Christians. It's amazing. After supper they repeated their Christmas program for us. They had learned some of the carols wrong and sang them perfectly wrong, but it was wonderful to see their enthusiasm.

Sunday. The village has been celebrating ever since we arrived. They roasted a pig for our dinner.

Monday. We had only a two-hour walk today. The nurse vaccinated

the people this morning and we hit the trail after lunch. The first thing we saw in the next village was the church. The roof is made of one hundred and eighty pieces of corrugated metal, all of which the Christians had carried on their backs from Dalat. The people there gave us the usual enthusiastic reception and gifts of eggs, rice, bananas, beads and bracelets. These aren't the dirty, backward tribespeople we have thought them to be. Surely the grace of God has wrought a miracle in these mountains. The Vietnamese officials who accompanied us on the trip were dumbfounded!

Tuesday. We were on our way at eight. What a trail! It was straight up for half an hour, then down. On both sides of the trail the mountain slopes steeply hundreds of feet to cloud-choked valleys below. Descending that steep, muddy trail was a nightmare. Finally the village came into view on top of a knoll.

Wednesday. Most of these Tring tribespeople are still pretty wild. They have the custom of burying their dead with the feet exposed. Only those who are Christians live in villages. The others live in

isolated houses along the steep slopes. They plant only small rice fields. At harvest time they make a sacrifice, have a big feast and eat the whole crop, saving only enough for seed the following year. They think the spirits would be angry if they saved some for use during the year. The church building in this village is evidence of the hard work the people have put into it. It has thirty-two benches made from slabs hewn with a native ax.

Thursday. About three hundred people live in this village, but about five hundred and fifty are here for conference. The singing is the best we've heard. The Christians recited reams of Bible verses. This is only the second time a missionary has ever visited this area.

Saturday. Eighty-four people were baptized today. We've been trying to teach "He Leadeth Me," and there are a few places where they always sing it wrong. It's the last thing we hear at night and the first thing in the black hours of the morning.

Monday. We left Da Blah at seven-thirty. The weather was beautifully clear and warm. The trail didn't seem like the one we slid down last week. When we crossed a shallow stream the horse I was riding lay down in the water and began to roll. I quickly got off his back. We finally reached the village.

Tuesday. It was really cold last night. Huge pillars which hold up the church roof are made from trees that grow in mountains a long distance from here. It took thirty men to drag each log up the hill to the village.

Wednesday. The people had warned us that this trip from Da Blah to Datarbar would be difficult. Datarbar is the center of the Adlai work. We found that the first part wasn't nearly so bad as they had said, but they couldn't exaggerate the last part! This is virgin forest and a brand new trail. We marveled at the ingenuity and engineering skill of the tribespeople. They made a trail where there was none, building it upon almost nothing in some places. No wonder they insist on having time to prepare for our visits! We'd never be able to make it if they didn't make the trails. A choir was singing, "There Is a Fountain

Filled with Blood." I keep thinking back to April, 1951, when La Yoan was saved—the very first Adlai Christian. And to see what the Lord has done in this short time is marvelous!

Saturday. We left the last mountain village and started to the river where we boarded bamboo rafts for the last leg of the journey to Nhatrang. These rafts, which are made from sixty to eighty pieces of bamboo, will be used to construct a chapel at Dong Trang. In the center of each raft is a little raised platform. That's where we sit!

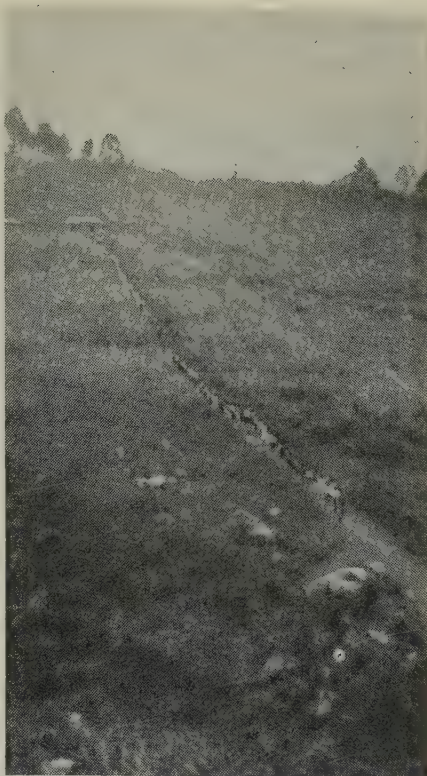
It was about noon when we finally waved good-by to the Adlais and started downstream. A bit farther down the river we came to some of the other rafts. Some excitement had been caused when one of the tribesmen had thrown a grenade into the water. It had stunned about sixty fish. Several of the Adlais dived in and came to the surface with fish in their mouths. We had fresh fish for supper. They were of good flavor but full of bones. We spent the night at the beach sleeping on the rafts. Before we went to bed, La Yoan asked us to pray because the next day we would pass nine places in the river where people have drowned.

Sunday. We were awake at five. It was a beautiful morning. The tribesmen saw a seven-foot python draped over a limb above the water. They killed it and ate it for dinner. We passed through some turbulent water. Some spots are very dangerous but the polers did a magnificent job maneuvering the rafts. About three-thirty a local Vietnamese official came upstream in a canoe to meet us and welcome us. A few moments later we drifted around the bend and saw the rest of the welcoming party. Tomorrow we'll return to Dalat.



This Week's Cover

The woman pictured on our cover is from Cheo Reo, a new and important tribal district in Central Viet Nam which has been recently occupied by missionaries. The solid ivory earplugs she is wearing are typical of this tribe and many others in Viet Nam. Her clothing (black with red and white stripes) is woven from thread that the tribespeople themselves have spun.



H. A. JACKSON

"Our caravan stretched for almost a mile"

A Dead Mouse

By MRS. RALPH HERBER, *French Soudan*

It was only a dead mouse, but it pointed the way back to superstition and fear. True, all mice must die, but to find a dead one in your house constituted a warning and a soothsayer must be consulted without delay. Fatogoma made hasty preparations to set out at once.

Only a few months before he had told the national worker of his desire to be a Christian. Perhaps he

could not forget the kindness shown him by the messengers of the gospel a short time before. Then his baby was dying. Only five days old, its body was rigid and hot with infection because of careless handling by ignorant midwives. The missionary rushed the family to the Farakala station in French Soudan to begin treatment in the hope that death could be averted. After two days the baby had died, but the father could not erase from his mind the love shown by the strangers.

But the mouse! On went Fatogoma, his leather pouch slung over his shoulder and a chicken in his hand to be used as a gift to the soothsayer who lived in a town many miles away. He spent many days there in the village, his small reserve of money dwindling as he paid for lodging, gifts and sacrifices.

At last he had the answer: "Young man, the ancestors have sent this mouse to warn you. . . . You have prayed to the God of strangers. The ancestors are very angry with you. Unless you hasten home and kill a chicken on their grave, you will die."

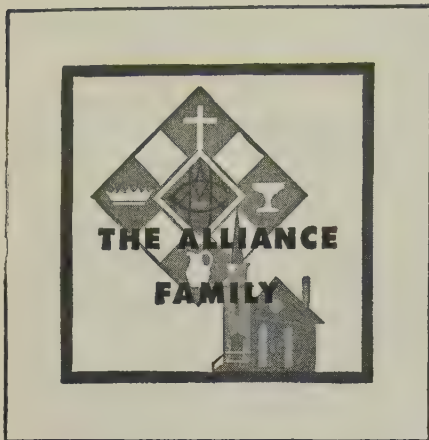
Yes, it was just as he had feared. He would have to borrow money to pay for all these sacrifices but he must do it or he would surely die. So back he went. Back to the bondage of medicine men and sorcerers, afraid to trust the One who loved him and gave His life for him.

Who will pray until the Senoufos are delivered from the fear that keeps them from life in Christ?

Some Raglai tribespeople, still without a gospel witness

H. EVANS





CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Mr. and Mrs. Spencer T. Sutherland and daughter, Betsy Layne, sailed



Weltha A. Oakes
Laos

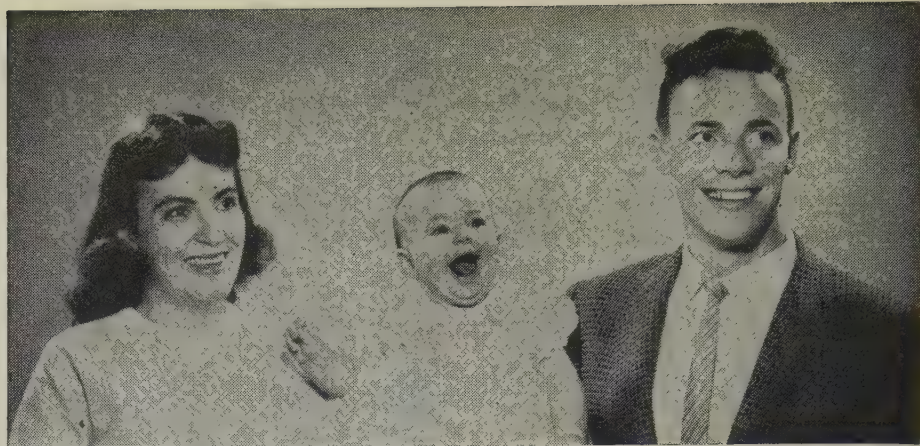


Barbara Volstad
Chile

from San Francisco September 12 for their first term in Viet Nam. Mr. Sutherland is the son of our pastor, Rev. Frank S. Sutherland, of Santa Cruz, Calif. They served in the C. & M. A. church in Vallejo, Calif., during the past year. Mr. Sutherland has a B.A. degree from San Jose State College, the B.Th. degree from Simpson Bible College and the B.D. degree from Fuller Theological Seminary. Mrs. Sutherland attended Simpson Bible College. Mr. Sutherland is a member of the C. & M. A. in Los Angeles, Calif. Mrs. Sutherland is from Bethel Temple, in Turlock, Calif.

Rev. and Mrs. James A. Macaw and

Mr. and Mrs. Oliver J. Kaetzel and son
Laos



Mr. and Mrs. Spencer T. Sutherland and daughter, Viet Nam

children, Marilyn and Douglas, sailed from New York September 12, returning to the Congo for their second term. They will be stationed at Maduda where Mr. Macaw will be in charge of the station and teach in the Bible school and Mrs. Macaw will have supervision of primary and girls' schools and the women's work for the district. Mr. Macaw is the son of Mrs. Grace Macaw, formerly of the Congo, now retired. Mrs. Macaw is the daughter of Rev. and Mrs. Henry T. Roe, of Binghamton, N. Y.

Mr. and Mrs. Oliver J. Kaetzel and son, Thomas, and Miss Weltha A. Oakes sailed from New York September 17 for their first term in Laos.

Mr. and Mrs. Kaetzel are members of the Gospel Tabernacle in Bowling Green, Ohio. Both are graduates of Nyack Missionary College, Mr. Kaetzel receiving the B. S. degree. They have been serving in the church at Ottawa Lake, Mich. They will be stationed at Luang Prabang for language study.

Miss Oakes will be engaged in literacy work and be stationed at Vientiane. A member of the C. & M. A. at Franklin, Pa., she is also a graduate of Nyack Missionary College and has studied at Chicago Evangelistic In-

stitute and Hartford Seminary, Hartford, Conn. Her home is in Van, Pa.

Miss Barbara Volstad sailed from New York on September 20 for her first term in Chile, South America. Miss Volstad is the daughter of Rev. and Mrs. Carl Volstad, pastor of the C. & M. A. church in Billings, Mont., and former missionaries to Chile. She is a graduate of St. Paul Bible Institute and received a teaching certificate from Eastern Montana College of Education. She also has the B.A. degree from Taylor University. She will be stationed in Temuco.

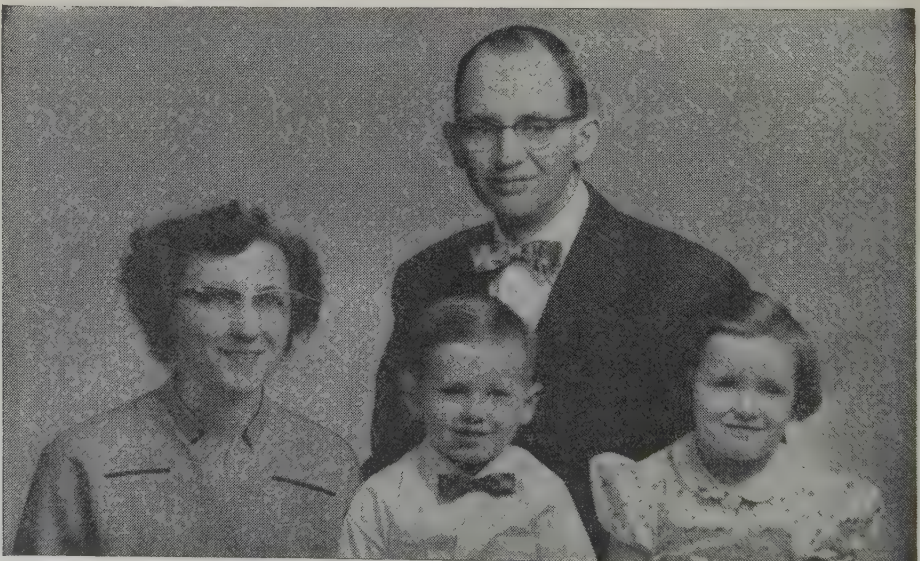
On Furlough

Miss Norma Donnan arrived in New York on September 20 from French West Africa on emergency furlough because of her health. Miss Donnan has been stationed at Kankan working in the printing department of the French West Africa field. She will be at her home in San Jose, Calif.

Available for Services

Mr. George L. S. Kyper will be free for evangelistic services after January 1, 1958. He may be contacted at 1606 Oneida St., Huntingdon, Pa.

Rev. and Mrs. James A. Macaw and children, Congo



Sunday

READING—Romans 12:1-9.

TEXT—"Be not conformed to this world" (verse 2).

The Pharisees separated themselves outwardly from sinners but in spirit they were identical. Christ Jesus mingled with sinners but in spirit He was as distinct from them as light from darkness and oil from water. The little plant may grow out of a manure heap and be surrounded by filth, . . . but its white roots are separate from the unclean soil, its leaves and flowers have no affinity with the dust that settles upon them; and after a shower of summer rain they throw off every particle of defilement and look up as fresh and spotless as before, for their intrinsic nature cannot have any part with these defiling things. This is the separation which Christ requires and which He gives. There is no merit in my staying away from the theater if I want to go. . . . It is not the world that stains us, but the love of the world. —A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—Genesis 5:19-32.

TEXT—"Enoch walked with God" (verse 22).

A great many Christians are afraid that they will be peculiar. A few weeks before Enoch was translated, his acquaintances would probably have said that he was a little peculiar; they would have told you that when they had a progressive-euchre party and the whole countryside was invited, you wouldn't find Enoch or one of his family there. We are not told that he was a warrior or a great scientist or a great scholar. In fact, we are not told he was anything that the world calls great, but he walked with God three hundred and sixty-five years, and he is the brightest star that shone in that dispensation. If he could walk with God, cannot you and I? . . . Be willing to be one of Christ's peculiar people, no matter what men might say to you. —D. L. MOODY.

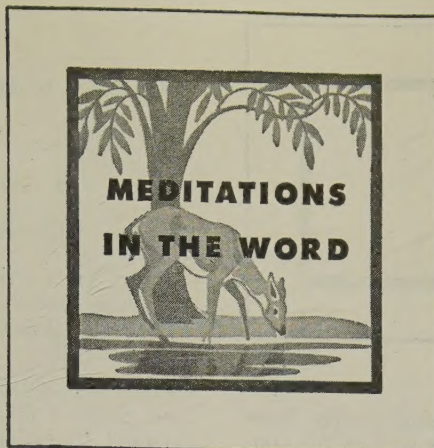
Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—Romans 6:12-23.

TEXT—"Yield yourselves unto God" (verse 13).

It is one thing to say you surrender but quite a different thing to do it genuinely in actual experience. Raising the hand in a meeting or going to an altar when the call to consecration and surrender is given does not necessarily mean that it has been done. . . . Self is very subtle, the human heart is exceedingly deceitful, Satan is amazingly wily. This utter surrender of one's whole life, body and soul, time and talents, is a personal transaction between the soul and God, cul-



Compiled by EDITH M. BEYERLE

minating in an utter yielding of one's own selfish will to God as a result of the Holy Spirit's inward probing and working. It is between you and God alone; no one else can be in on this; the closet door must be shut, the shades drawn; you surrender your will to God's will, your soul and life to God's desire and disposition. —G. C. WEISS.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—John 16:22-33.

TEXT—"The Father himself loveth you" (verse 27).

*My cherished plans and hopes may fall,
My idols turn to dust;
But this I know, my Father's love
Is always safe to trust.
These things are dear to me, but still
Above them all I love His will.*

*Oh, precious peace within my heart;
Oh, blessed rest to know
A Father's love keeps constant watch,
Amid life's ebb and flow.
I ask no more than this; I rest
Content, and know His way is best.
—THE EVANGELICAL CHRISTIAN.*

Pray for Indo-China, Thailand; North-eastern, Eastern and Central Canadian Districts.

Thursday

READING—Joshua 2:12-24.

TEXT—"She bound the scarlet line in the window" (verse 21).

Rahab depended for her preservation upon the promise of the spies, whom she looked upon as the representatives of the God of Israel. Her faith was simple and firm, but it was very obedient. To tie the scarlet line in the window was a very trivial act in itself, but she dared not run the risk of omitting it. Come, my soul, is there not here a lesson for thee? Hast thou been attentive to all thy Father's will, even though some of His commands seem nonessential? Hast thou observed in His own way the two ordinances of believer's baptism and the Lord's Supper? These neglected argue much unloving disobedience in thy heart. Be

henceforth in all things blameless, even to the tying of a thread, if that be a matter of command. —CHARLES H. SPURGEON.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Jeremiah 33:1-9.

TEXT—"I will . . . shew thee . . . mighty things" (verse 3).

This Scripture could be rendered, according to Strong's etymology of the word "mighty," by "isolated (i.e., inaccessible by height or fortification)." Thus rendered it presents a blessed truth to the heart of the child of God, often attacked by the enemy so severely that it promises his spiritual undoing. This truth is that there is a place where he may hide and abide that is as inaccessible to evil as the Throne itself—the "secret place of the most High." It is revealed to him for his comfort and reassurance as he calls upon God. Light is thrown upon the passage by verse 6, where God declares that He will "reveal unto them [Israel conquered by the Chaldeans] the abundance of peace and truth." God still gives revelation to those who will seek His face, revelation of a place of peace and truth at His side in the "heavenly places."

*"There is a calm, a sure retreat,
'Tis found beneath the mercy-seat."
—PAMEL.*

Pray for China, Hong Kong; North-western, New England Districts.

Saturday

READING—Psalm 106:1-15.

TEXT—"He gave them their request; but sent leanness into their soul" (verse 15).

The choice of the second best is seen when people who are confronted with the call to strenuous service refuse its glories and rewards and high compensations for the sake of the ease and pleasure which would need to be sacrificed. Concerning this point a brilliant and saintly writer says, "It is not too much to say that all such are laying up for themselves an experience of leanness, dissatisfaction and disillusion which they will regret when it may be too late. For the choice of the second best always involves the outrage of conscience and the silencing of our best instincts and means the loss of fellowship with God and the loss of spiritual power which is the greatest asset of any soul. How many there are who, when confronted with the stern duty of making a choice, have bartered all that makes life worth while by giving their allegiance to a second best." —HEART AND LIFE.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.

The Subscription Campaign starts October 27 and runs through November 24. Make plans now for the best Campaign ever.

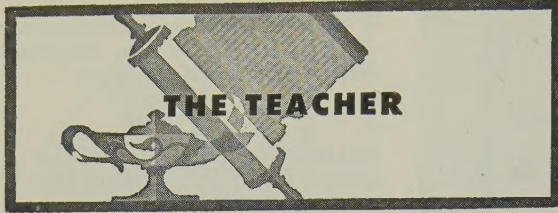
SUNDAY SCHOOL LESSON—OCTOBER 20, 1957

The Christian Minister

1 Corinthians 9:1, 2, 13-23, 26, 27

DEVOTIONAL READING—Acts 26:12-23

GOLDEN TEXT—“How . . . shall they believe in him of whom they have not heard? and how shall they hear without a preacher?”—ROMANS 10:14.



BACKGROUND AND LESSON ORIENTATION

Because Paul had not been one of the original twelve there had arisen a question about his authority as well as the content of his message. Paul looked upon the facts of his conversion as ample evidence that he had been chosen by Christ for his apostolic office, but the arguments to discredit him plagued him all of his life. It was to the Corinthians that he wrote most vigorously to defend his apostolic office. It is not a personal vindication so much as a denial that anyone had the right to deny what God had done in making him the apostle to the Gentiles. It was his ministry that was being threatened. The volume of material devoted to this vindication shows its importance in his thinking. They should recognize his office as God's choice.

SIMPLIFIED OUTLINE

1. *The Seal of Apostleship*—1 Corinthians 9:1, 2.
2. *The Spirit of Ministry*—1 Corinthians 9:13-23.
3. *The Discipline of Devotion*—1 Corinthians 9:26, 27.

KEY WORD ANALYSIS

(1) “Minister”—*ergazomai* (v. 13). Of the six words Paul could have chosen which could have been translated “minister,” Paul selected by the Spirit one which denotes “work.” It is used of business or employment, suggesting work with the hands. In this context it refers to those who perform with diligence the duties related to the serv-

ice of the temple. Such individuals are included in the necessary support of the temple and this support is the responsibility of those who use it.

(2) “Dispensation”—*oikonomia* (v. 17). This word today has been shaped to fit a modern idea. Originally it referred to dispensing, dealing or arranging and administering affairs, not to a period of time.

COMMENTARY ON THE PRINTED TEXT

1. *The Seal of Apostleship* (1 Cor. 9:1, 2).

Paul claimed for himself both the freedom of the Christian and the responsibility of the apostle. There can be no doubt in the mind of the thoughtful reader that Paul was chosen by God and prepared by Him for the specific task which he performed. As a Christian he had been set free; as an apostle he had been “captured as a slave” for Christ. His claim to have seen Christ on the Damascus road met one of the requirements for apostleship. None of the technical claims which he cited are as convincing as his ministry. A man's fruit is the real seal of genuineness. The Corinthian church itself was enough to serve as credentials. That is why Paul was so determined to keep this church worthy of the Christ he preached to them.

2. *The Spirit of Ministry* (1 Cor. 9:13-23).

Men who give full time to the things of God for the benefit of their brethren ought to be supported by that ministry. This had been true in paganism as well as in Judaism. The principle

is sound. The thought is not so much that the man *earns* the support, but rather that he ought to be cared for by those who benefit by his full devotion to the things of God. Paul claimed the right as a matter of principle but denied it because of their attitude toward his apostleship. It is to be observed that he did accept support from churches where this was not an issue. He clung to the right principle for the sake of posterity. The church must learn to assume its obligation. Many a wise pastor lays a groundwork of stewardship from which his successor derives the gain.

Paul had been captured by Christ as a slave to do His will. He would rather have died than make them feel that they were under obligation to him. Being supported for doing what *must* be done was incidental to him. His call was a divine mandate unaffected by the fickleness of man. His own will had nothing to do with either the choice or the execution of his ministry. It gave him true joy to feel that he could support himself. Hundreds were brought to Christ because of him and his motives, just as hundreds have been

driven from Christ by mercenary ministers. Paul was willing to make any adjustment to make his ministry worthy of Christ.

3. *The Discipline of Devotion* (1 Cor. 9:26, 27).

With such motives as these controlling him, Paul was not running aimlessly nor was he engaged in shadow-boxing. He knew his course and he knew his enemy. The original language actually suggests that Paul would give himself a physical black eye before he would betray his calling. He was determined that he should be self-disciplined toward his ministry. To be set aside as unusable would be living death for him. Thus he set a high standard.

A minister should be wary of submitting to the demands of his body. It may make him a good “mixer” with his people but a poor servant of Christ. More than one servant of God has degenerated into a counterfeit by falling into this ever-present snare. In fact, this constitutes the number one problem of the ministry today. The pre-eminence that Paul gave the subject is warranted.

HELPFUL HINTS FOR LESSON PREPARATION

Great care should be taken not to transfer all of the implications of the apostolic ministry into the setting of the modern pastor. We do not hold to apostolic succession. When

Paul and the other apostles finished their course the apostleship as such was ended. The church had been founded; the New Testament had been written. The principles by which they governed their ministry are still valid.

Local Conventions

Convening October 13-20

At missionary convention time Christians drop the microscope with which they have been examining their own difficulties and take up the telescope of compassionate vision through which they can perceive the needs of others.

New England District

Bennington, Vt. October 14-20
Brattleboro, Vt. October 14-20
Greenfield, Mass. October 15-20

Northeastern District

Sidney, N. Y. October 13-16
Pleasant Hill, N. Y. October 13-16
Greene, N. Y. October 13-16
Walton, N. Y. October 17-20
Downsville, N. Y. October 17-20
Deposit, N. Y. October 17-20
East Rochester, N. Y. October 13-20
Newark, N. Y. October 13-16
Geneva, N. Y. October 17-20
Penn Yan, N. Y. October 17-20
West Hempstead, N. Y. October 13-16
Bellmore, N. Y. October 13-16
Port Washington, N. Y. October 13-16
White Plains, N. Y. October 13-20
College Point, N. Y. October 17-20
Glen Cove, N. Y. October 17-20
Pitman, N. J. October 13-20
Pine Hill, N. J. October 13-20
Audubon, N. J. October 13-20

Eastern District

Williamsport, Pa.
(West End) October 12-20
(East End) October 13-20
Watsonstown, Pa. October 13-20
Shamokin, Pa. October 13-20
Bloomsburg, Pa. October 13-20
Berwick, Pa. October 13-16
Danville, Pa. October 17-20
Chanceford, Pa. October 13-16
Cly, Pa. October 13-16
Secretary, Md. October 13-16
Hurlock, Md. October 13-16
Cassels, Pa. October 17-20
Conewago, Pa. October 17-20
Marysville, Pa. October 17-20

Western Pennsylvania District

Meadville, Pa. October 13-20
Linesville, Pa. October 13-16
Cochranon, Pa. October 13-16
Diehl Mission, Pa. October 13-16
Cambridge Springs, Pa. October 17-20
McLallens Corners, Pa. October 17-20
Pittsburgh, Pa.
(East End) October 13-20
Harwick, Pa. October 13-16
Sample, Pa. October 13-16
Acmetonia, Pa. October 17-20
Dorseyville, Pa. October 17-20
DuBois, Pa. October 13-20
Falls Creek, Pa. October 13-16
Reynoldsville, Pa. October 13-16
Curwensville, Pa. October 17-20
Clearfield, Pa. October 13-20

South Atlantic District

Greenville, S. C. October 14-20

Southeastern District

Atlanta, Ga.
(First Church) October 13-20
Birmingham, Ala.
(Mt. Olive) October 14, 15
(Bible Church) October 14-16
(Gospel Tabernacle) ... October 13-20

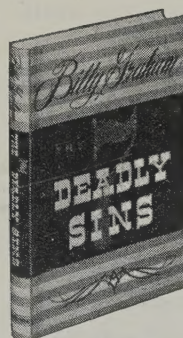
Central District

Hambden, Ohio October 10-13
Warren, Ohio October 14-20
Kinsman, Ohio October 17-20
New London, Ohio October 13-16
Norwalk, Ohio October 14-20
Fremont, Ohio October 17-20
Detroit, Mich. (Central) .. October 14-20
(Grace) October 17-20
Regina, Ky. October 14-16
Driffin, Ky. October 17-20

Northwestern District

Sisseton, S. Dak. October 13-15
Aberdeen, S. Dak. October 16-20
Lambert, Mont. October 13-16
Savage, Mont. October 17-20
Naytahwaush, Minn. October 13-15
Squaw Point, Minn. October 16, 17
Bena, Minn. October 18-20
Clarkfield, Minn. October 13-16
Tyler, Minn. October 17-20

• Kindly add 15c for postage, handling and insurance when orders are less than \$3.00, and 5c for each additional dollar or fraction thereof. •



7 DEADLY SINS

By Billy Graham

In a series of 7 dramatic messages, the popular Evangelist tells how to have victory over the sins of pride, anger, envy, impurity, gluttony, slothfulness and avarice. This is Billy Graham in all the earnestness and zeal of his wholehearted devotion to the evangelization of the world. Available in cloth gift edition with full color jacket, including illustrations of Dr. Graham. \$2.00.

Order from either house

WILLIAM H. DIETZ, INC.

10 South Wabash Avenue

Chicago 3, Illinois

CHRISTIAN PUBLICATIONS, INC.

Third and Raily Streets

Harrisburg, Pennsylvania

Wright, Minn. October 13-15
Rosehill, St. Paul, Minn. .. October 16-20
Spring Park, Minn. October 13-16
Quinney, Wisc. October 17-20
Cable, Wisc. October 13-15
Curtiss, Wisc. October 16-20

Western District

Omaha, Nebr.
(Gospel Tabernacle) ... October 13-20
(Omaha Heights) October 16, 17
Waterloo, Nebr.
(Two Rivers) October 14, 15

South Pacific District

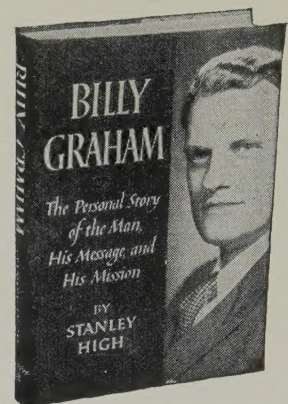
Ogden, Utah October 15-20
Salt Lake City, Utah
(Grace) October 15-20
(Valley Vista) October 15-20

Eastern and Central Canadian District

Hamilton, Ont.
(Stoney Creek) October 13-16
(Parkview) October 16-20

Western Canadian District

Moose Jaw, Sask. October 13-20
Sturgis, Sask. October 14-16
Nipawin, Sask. October 17-20



BILLY GRAHAM

The Personal Story of the Man,
His Message and His Mission

By Stanley High

Senior Editor, Reader's Digest

What manner of man is this handsome revivalist who has preached face to face to more spiritually-hungry millions than any other Christian evangelist? In this frank and objective biography, Stanley High tells the dramatic story of how, against great odds, Billy Graham became a preacher; together with detailed accounts of his fabulous Crusades, moving personal testimonies from converts, criticism from opponents, home life anecdotes—combining to create the first complete portrait of this amazing religious phenomenon of our time. \$3.95

Order from either house

CHRISTIAN PUBLICATIONS, INC.

Third and Raily Streets

Harrisburg, Pennsylvania

WILLIAM H. DIETZ, INC.

10 South Wabash Avenue

Chicago 3, Illinois

How Much Does It Cost?

*It cost our Saviour as much
to redeem the soul of a diseased, vermin-ridden,
repulsive and ignorant man of the jungle
as to redeem one that is well educated,
well dressed, highly cultured and admirable
from every standpoint of man's measurement.*

*Disobedience to God's law
has distorted and debased men
until they are no longer glorifying to Him.
To restore human souls to
their lost glory,
God sacrificed Himself
in the person of His Son.*

*Some people believe
man can repair his distorted soul by education
or lift it by culture or training or ornamentation.
But all of this is of no avail.*

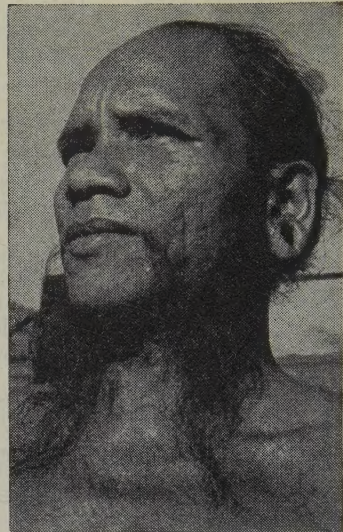
*God has already paid the awesome price.
We are now commanded
to make this fact known to lost men,
whether in jungle places
or in large populated cities.*

*We may be called on to sacrifice . . .
but no sacrifice of ours
can compare with Christ's sacrifice.*

*We may be called upon to give our time . . .
but God has already borne with mankind
for nearly six thousand years.*

*Taking the message may cost us money . . .
Christ left the glories of heaven to be born in a stable
and die on a criminal's cross.*

*It may cost us
hard work and sweat . . . He sweat
as it were great drops of blood.*



The Tribes of Viet Nam

More than 1,200,000 people live in the area of our responsibility . . . We are now working in 23 tribes speaking as many languages; still unreached are at least 30 tribes—850,000 people.

To preach, teach and minister to the sick we have 38 missionaries, 13 Vietnamese missionary couples, 7 ordained Tribes pastors, 105 partially trained workers.

Sixteen more missionaries will be sent to the Tribes in 1958; but more prayer, more men and more money are needed for this and further advance.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada